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Kingdom, Church, and World

IS 501–InMin

January, 2004

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Introduction and Course Description: Welcome to Asbury's course: IS501, Kingdom, Church, and World. I am associate professor of philosophical theology at Asbury Theological Seminary, and this course is one about which I am very passionate! There are few courses that give one an opportunity to critically examine one's presuppositions and commitments regarding the nature of the Kingdom of God and its relatedness to the concepts of Church and World. These are three distinct, but intimately related aspects of the reality in which we all engage in ministry--whether we be laypersons or clergy-- yet, how can one successfully engage that ministry without thoroughly examining these aspects of that reality? In this course, we will have opportunity to consider a number of questions and issues including:

1. What is the Kingdom of God?
2. What is the Church?
3. How is the Kingdom present in the World through the Church?
4. What does it mean to be a part of the Church that is in the World?
5. What does it mean to **be** the Church?
6. What does it mean to **engage in** Churchly activities? (And, these last two questions are asking very different things!)

By the end of the course, we will have examined these matters and we shall have given a first-order attempt at theologically sound and praxis-oriented answers to these questions. Let the fun begin!

Course Rationale: It is altogether reasonable to ask, with regard to a given course, why *that particular* course is required, and so it is here. There is a sense in which this entire syllabus is intended to answer that question, but I would characterize this course as having at least two over-arching intentions. First, an essential skill for all engaged in Christian ministry is the ability to "think theologically." To think theologically is not merely to be able to appropriate certain proof texts in order to give "biblical" answers to given questions. Rather, it involves the ability to begin to "get our arms around" the biblical message as a whole, to be able to inquire of the biblical narratives in an integrative way, and to be able to develop our answers in a more holistic fashion. Already, I have referenced our ability to properly appropriate the biblical texts, and this brings us to the second over-arching intention: to begin to see the Scriptures as organized around certain integrative motifs. In this regard, this course brings together the disciplines of biblical study and systematic theology in a way that demonstrates the practical integration of the two. Issues of importance include:

1. What constitutes a biblical "meta-narrative"? Is there only one or are there a number

of plausible ones?

2. What role do this/these meta-narrative(s) play?
3. How is one to understand the relation of “part” and “whole” when interpreting the biblical narratives?
4. What does it mean to refer to the biblical materials as “narrative”?
5. How does the biblical narrative subvert normal ways of “being” in the world?

By engaging these questions, we will be undertaking a critical examination of some of our fundamental assumptions about who we are and what God calls us to be as his Church. For example, I fear that one of the most dominant “heresies” in play in the church today is the docetic heresy--the one wherein the deity of Christ is allowed to completely swallow up the humanity of Christ. This can have devastating effects upon our daily life of faith, and N.T. Wright will help us begin to see the significance of this issue, which just so happens to rest particularly well within a Wesleyan framework. Similarly, Rodney Clapp will challenge us to re-consider the tendency to “bifurcate” the world into “religious” and “secular” realms--each of which operates largely autonomously and with very different rules. And, again, John Howard Yoder will challenge our understanding of the political implications of following Jesus. You may find all this a bit dis-orienting from time to time, but keep in mind our end goal: to understand more fully what we understand ourselves to be as people of God and to understand what it means to be in His service in the World as representatives of his Kingdom.

As you can see, this will be a course that will invite us all to re-think a good many things--in some cases, our positions upon particular issues and in others, the very way in which we read the Bible. Hopefully, we will re-examine our presuppositions about a good many things, and will make modifications where appropriate. Of course, the challenge is mostly to learn to “think theologically”--to be able to appropriate the Scripture holistically and rightly.

As we proceed with our discussions, I invite each of us to argue passionately for our positions, but with respect and love due a brother or sister in Christ. One of the great lost arts of the Church is its ability to disagree passionately and yet love and respect each other. Too often, our disagreement ends in schism, rather than in deepening the bonds of love. Our goal will be to learn to argue both passionately and respectfully. With these observations behind us, let us turn our attention to the course objectives.

Course Objectives: Having successfully completed this course, students will be able to:

1. Articulate an understanding of the biblical meta-narrative that comes to focus for us best in Jesus’ proclamation of the kingdom of God;
2. Identify the particular contribution of the Wesleyan tradition to our understanding of this meta-narrative;
3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
4. Evaluate cultural products (e.g., literature, television, movies, advertisements, print media, music) in light of major theological, moral, and philosophical implications of this meta-narratives;
5. Exercise criticism with respect to one’s own cultural context and discernment with respect to the context of others vis-a-vis major theological, moral, and philosophical implications of this meta-narrative;

6. Articulate the ecclesial and missional implications of this meta-narrative--specifically for one's own context and generally for our shared global context; and
7. Exhibit a heightened sense of commitment to serving the kingdom of God in mission in the world (the *missio dei*).

Required Texts:

Clapp, Rodney. *Border Crossings*. Brazos Press, 2000.

Hauerwas, Stanley and Will Willimon. *Resident Aliens*.

Donovan, Vincent. *Christianity Rediscovered*.

Wright, Tom. *The Challenge of Jesus*. Downers Grove: InterVarsity, 1999.

Yoder, John Howard. *The Politics of Jesus*. Wm.B.Eerdmans, 1972 (or the second edition, 1994).

Note, special requirement: Rich Mullins--The Jesus Record CD.

IS501 Small Group Packet, available in the book store.

Please note: these readings may be supplemented from time-to-time with materials made available via electronic media. Advance notice will be given.

Collateral Reading: (purely optional, but related material)

Brimlow and Budde, *Christianity Incorporated*

Hauerwas, Stanley. *The Peaceable Kingdom*

McLaren, *A New Kind of Christian*

Ramachandra, Vinoth. *Gods that Fail*

Snyder, Howard. *God's Kingdom Now*

Yoder, John Howard. *For the Nations*

Course Assessment: Determination of grade for this course will utilize a variety of assessments. The individual assessments and their weighting are as follows:

1. Participation in on-line discussion-- up to 10%. I will place an icon for IS501 on each of your desktops on First Class. Within this icon, you will also find a link which leads to your "Small Group." This message board format is designed to provide a platform for discussion and communication within your group. A "Discussion Question" arising from the assigned reading will be posted on a weekly basis which will hopefully spur an active conversation. I will be looking for thoughtful, succinct comments on the question and ongoing commentary upon the responses of others. Students will be evaluated with regard to their active and substantive participation in on-line discussions--primarily within your small groups, but also within the course-wide discussion center. Please remember it is the *quality* of the comment that counts, not the *quantity*.

2. Participation in small groups--up to 10%. Students will be evaluated with regard to their active and substantive participation in Small Group sessions. Each group will use specific materials, and specific assignments will be included in the module assignments. The purpose of these groups is to provide an opportunity for students to "meet together" and to share insights from the weekly disciplines, to hold each other accountable, and to encourage each other to live faithfully as children of God's kingdom. Each student will be assigned to a small group with at least three other students. During the course, each member of each small group is to read through the material and engage in dialogue with all other members of his/her small group.

Prayer and other forms of mutual support is strongly recommended. This semester, Dr. Mike Rynkiewicz will be guiding and attending to small group interaction. The course packet identifies the materials that will be covered, and Randy will supplement this material with reflection questions from time to time.

3. Kingdom Projects--up to 20%. Students, as a part of their small groups, are expected to participate in a “kingdom project.” These projects are aimed at involving each student with active participation in some form of outreach ministries. Each kingdom project will include the student’s posting a brief presentation upon the nature and theological significance of his/her project, including a two page reflection paper. The goal of this brief paper is to integrate practice and theological reflection with regard to the kingdom project. The rubric that will be used for grading this essay is Attachment 1.

4. Mid-term essay--up to 15%. At roughly the mid-point of the course, each student will provide a four to five page response to an essay question. This essay will deal with some form of cultural critique regarding the successes/failures of the church in presenting the Gospel in today’s world. The rubric that will be used for grading this essay is Attachment 2.

5. Final essay--up to 25%. At the end of the course, each student will provide an eight page response to an essay question. This essay will deal with some aspect of the relationship between the Kingdom, the Church, and the World. The rubric that will be used for grading this essay is Attachment 2.

6. Reflection paper at the end of each text--up to 4% each, up to 20% total. Some modules will engage the texts directly, and others more indirectly. However, all of the assigned texts are very important to our undertaking the issues set before us this semester. Consequently, at the end of the class period wherein a particular text is to be completed (see the course schedule), you will be expected to turn in a one page summary of the relevant material from that particular text.

Submission of assignments: All assignments submitted this semester are to be made electronically to the “course office” on First Class. They must be submitted by the due date, and late submissions may be graded for reduced credit, but will receive no written feedback. All submissions are to use the following format: IS501nameassignment. So, for example, if I were submitting my midterm, I would submit it as “IS501gutensonmt” For midterm and final papers, use “mt” and “fin” suffixes respectively. For the Kingdom Project write-up, use a “kp” suffix (hence, IS501gutensonkp). When they are returned, I will use the same name with “grd” added at the end to indicate the paper has been graded.

Course Schedule:

Session I: Introduction to KCW and Syllabus Review

Lecturers: Dr. Joel Green

Dr. Chuck Gutenson

Description: The first part of today’s session involves Dr. Green as guest lecturer presenting the broader curricular vision for IS501--Kingdom, Church, and World. The second part provides an overview of the semester’s activities through a review of the course syllabus.

Session’s Relation to overall course: Session I situates this course within the curriculum and relates the various sessions to each other.

Objectives:

1. Students will grasp the significance of KCW within the overall curriculum.
2. Students will have a beginning grasp of the inter-relation of the KCW sessions and the place of the various assignments in accomplishing the course objectives.

Assigned Readings:

Due for today: none

Due by next week: Challenge of Jesus, chapters 1, 2, and 3.

Relevant Biblical Texts:

Media: *Streets*--U2

Assignments due: none

Session 2: Scripture as Narrative, Scripture as Canon

Lecturer: Gutenson

Description: This is the first of three sessions which deal with the appropriation of Scripture in a holistic fashion, with particular emphasis upon the concepts of narrative and canon. Part one deals with the nature of narrative, and part two with a discussion of what it means to read Scripture canonically.

Session's Relation to overall course: This session provides the basis for the model of appropriating Scripture utilized in this course.

Objectives:

Related to course objective:

1. Articulate an understanding of the biblical meta-narrative that comes to focus for us best in Jesus' proclamation of the kingdom of God;

Session objectives:

1. Students will be able to provide a basic description of the nature of narrative.
2. Students will be able to provide a basic description of what it means to "read canonically."

Assigned Readings:

Due for today: Challenge of Jesus, chapters 1,2, and 3

Due by next week: Challenge of Jesus, chapters 4 and 5

Relevant Biblical Texts: Luke 24:13-35; Is. 7 and Matt. 1:23; Is. 40 and Mk. 1:2-3; Dan. 7 and Mark 14:53-65; Deut. 6:1-25; Deut. 11:1-17; Deut. 26:1-11; Josh 3-4:24; Josh 24:1-28; Neh 9:5b-25; Acts 7:17-46a

Media: none

Assignments due: none.

Session 3: "For the Nations"

Lecturer: Gutenson

Description: One of the central claims of Scripture is that God has created "us" in order that we might be a blessing to "others." This session roots this claim in God's nature and then expands it by examining the manner in which this translates into God's intentions for humanity.

Session's Relation to overall course: This builds upon the discussion on reading narratively and canonically as discussed in the last session.

Objectives:

Course objectives:

7. Exhibit a heightened sense of commitment to serving the kingdom of God in mission

in the world (the missio dei).

Session objectives:

1. To be able to articulate the theological basis for the “for the other” orientation of the Christian life.
2. To begin to draw out the implications for the life of faith.

Assigned Readings:

Due for today: Challenge of Jesus, chapters 4 and 5

Due by next week: Challenge of Jesus, chapters 6, 7, and 8

Relevant Biblical Texts: Gen 1:26-28; Gen. 12:1-3; Ex. 19:6; Deut 15; Jer 29:4ff; Ezek 16:48-50; Luke 4:16-30; Phil 2; I Cor. 4:6-8; Luke 10:25-39.

Media: *The Stand*

Assignments due: none.

Session 4: Jesus as the Culmination of the Israel Story

Lecturer: Gutenson

Description: In Luke 24, we are told that Jesus opened the minds of his listeners so that they could see how the Scriptures related to him. NT Wright has argued (as have others) that the relationship of Jesus to the Scripture as a whole is that he is the culmination of the Israel story. In other words, in Jesus we see, finally, humanity as God has always intended it to be.

Session’s Relation to overall course: Third of three sessions working out some of the implications of reading narratively and canonically. This session also sets the stage for future discussions on the implications of seeing Jesus as highlighted by this session title.

Objectives:

Course objectives:

1. Articulate an understanding of the biblical meta-narrative that comes to focus for us best in Jesus’ proclamation of the kingdom of God;
3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
6. Articulate the ecclesial and missional implications of this meta-narrative--specifically for one’s own context and generally for our shared global context;

Session objectives:

1. Provides an exercise in reading canonically.

Assigned Readings:

Due for today: Challenge of Jesus, chapters 6, 7, and 8

Due by next week: The Politics of Jesus, chapters 1, 2, and 3

Supplemental: Jesus: The Victory of God, NT Wright

The New Testament and the People of God, NT Wright.

Relevant Biblical Texts: Jer 7; Ezek 8-12; Matt 21: 1-11; Luke 4: 14-37; Luke 24: 13-35; Romans 10:4-13, Luke 20:9-18; Romans 5: 12-21

Media: *Optional:* Dennis Kinlaw (on reserve)

Assignments due: Paper on Challenge of Jesus

Session 5: Jesus: Fully God/Fully Man

Lecturer: Gutenson

Description: The next two sessions extend the discussion from last week, bridging from the significant of seeing Jesus as the culmination of the Israel story to the implications for the life of

faith. We will consider the connection between and implications of the claim that Jesus is one person in two natures. We shall also connect this session and the previous one by considering the implications of the doctrine of the Trinity for these matters.

Relation to overall course: This session constitutes a transition from reading Scripture canonically and drawing certain broad implications to more specific consideration of seeing Jesus as normative humanity. This session is the basis for the next several sessions.

Objectives:

Course objectives:

3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
5. Exercise criticism with respect to one's own cultural context and discernment with respect to the context of others vis-a-vis major theological, moral, and philosophical implications of this meta-narrative;

Session objectives:

1. Students will begin to draw conclusions relating to the dual nature of Christ and to apply this to the life of faith.

Assigned Readings:

Due for today: The Politics of Jesus, chapters 1, 2, and 3

Due for next week: The Politics of Jesus, chapters 4, 5, 6, 7, and 8

Relevant Biblical Texts: Like 2:41-52; Luke 3:1-22; 4:1-13; John 14: 8-11; Phil. 2;

Media: none

Assignments due:

Session 6: The Implications of Jesus as Normative Humanity

Lecturer: Gutenson

Description: See previous session's description.

Relation to overall course: See previous session.

Objectives:

Course objectives:

3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
5. Exercise criticism with respect to one's own cultural context and discernment with respect to the context of others vis-a-vis major theological, moral, and philosophical implications of this meta-narrative;

Session objectives:

1. Students will begin to draw conclusions relating to the dual nature of Christ and to apply this to the life of faith

Assigned Readings:

Due for today: The Politics of Jesus, chapters 4, 5, 6, 7, and 8

Due for next week: The Politics of Jesus, chapters 9, 10, 11, and 12

Relevant Biblical Texts: Phil 2;

Media: *Comes the Inquisitor*

Assignments due: Hand out mid-term exam.

Session 7: Jesus and Power: Power Paradigms and the Christian

Lecturer: Gutenson

Description: This session examines a variety of ways in which power is deployed in the world (and often in the church). We will be particularly noting the extent to which the call of the Gospel runs counter to so many of these conceptions.

Relation to overall course: This session is the first in a series that *encourages reflection and promotes action* (changed thought and changed living!) concerning certain relationships between Christians and the world in which they are to bear witness to the Gospel.

An understanding, however limited and/or initial, of Christ's radical reorientation of the meaning and appropriation of *power* is essential as foundation for grasping the concepts of materialism and nationalism that will be explored in the subsequent two sessions, also from Christological/Christocentric perspectives.

Objectives:

Course objectives:

3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
4. Evaluate cultural products (e.g., literature, television, movies, advertisements, print media, music) in light of major theological, moral, and philosophical implications of this meta-narratives;
5. Exercise criticism with respect to one's own cultural context and discernment with respect to the context of others vis-a-vis major theological, moral, and philosophical implications of this meta-narrative;

Session objectives:

1. Students will begin to be able to articulate the Gospel call for Christians to function in a way that subverts/transforms "normal," human power paradigms;
2. Students will begin to construct a more biblically based understanding of power as progressively modeled throughout Scripture and especially as rooted in the inter-relationality exemplified by Christ's teachings.

Assigned Readings:

Due for today: The Politics of Jesus, chapters 9, 10, 11, and 12

Due for next week: Resident Aliens, chapters 1, 2, 3, and 4

Relevant Biblical Texts: Ex 6:5-7, 20:2, 15, 22:21-25, 23:6; Deut 14 vs. 1 Sam 8; Deut 15, 24:22, 26:5-15, Lev 25, Ruth 2; Jer 22:13-19; Mark 10:32-45; Luke 10:29-37, 16:19-31, John 13:1-20; Phil 2; Rev 5; Rev 19:11-16

Media: *Instinct*

Assignments due: Paper: The Politics of Jesus

Midterm to be submitted by 5pm, electronically (see assessments)

Session 8: Jesus and Materialism: Economic Paradigms and the Christian

Lecturer: Gutenson

Description: This session examines the varied ways in which money is utilized in both the economies of the world and of the individual. We will note in particular the extent to which the call of the Gospel runs counter to these notions.

Relation to overall course: This session continues the theme began last session--*encouraging reflection and promoting action* (change thought and changed living!)--concerning certain relationships between Christians and the world in which they bear witness to the Gospel.

Perspectives on and utilization/appropriation of *power* and *money* directly influence how *nationalism* is understood and lived. As we have seen how Christ and the Scriptures call us to

invert/subvert/modify/transform typical understandings of power and wealth, so we will see that such reconceptualization continues with regard to the socio-political realm as perceived through the lens of nationalism.

Objectives:

Course objectives:

3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
4. Evaluate cultural products (e.g., literature, television, movies, advertisements, print media, music) in light of major theological, moral, and philosophical implications of this meta-narratives;
5. Exercise criticism with respect to one's own cultural context and discernment with respect to the context of others vis-a-vis major theological, moral, and philosophical implications of this meta-narrative;

Session objectives:

1. Students will begin to be able to articulate the Gospel call for Christians to function in a way that subverts/transforms "normal," human economic paradigms;
2. Students will begin to construct a more biblically based understanding of wealth as progressively modeled throughout Scripture and especially as rooted in the inter-relationality exemplified by Christ's teachings.

Assigned Readings:

Due for today: Resident Aliens, chapters 1, 2, 3, and 4

Due for next week: Resident Aliens, chapters 5, 6, and 7

Relevant Biblical Texts: Deut 15; Deut 24: 10-15; Lev 25; Is 3:14-25; Luke 10: 29-37, 12:13-21, 16:19-31; Matt 5:19-34, 25: 31ff; Mark 10: 17-22; Acts 2:43-47, 6:1-7; James 2:1-7, 5:1-6

Media: *Affluenza*

Assignments due: none.

Session 9: Jesus and Nationalism: Political Paradigms and the Christian

Lecturer: Gutenson

Description: This session examines the variety of ways in which political structures influence the world and ways in which we, as Christians, are called to influence those political structures--particularly the extent to which the call of the Gospel often runs counter to "common sense."

Relation to overall course: This session continues the theme of the preceding two sessions--*encouraging reflection and promoting action* (changed thought and changed living!)--concerning certain relationships between Christians and the world in which they bear witness to the Gospel.

Having considered issues surrounding the concepts of power, wealth, and nationalism over the course of the last three sessions, we have actively explored the implications of conceiving Jesus as *normative humanity*. The next sessions expand upon this by placing the Christian life within the overarching rubric of living "missionally"--i.e., we will explore how attempting to our "individual" lives must be understood as participation in God's kingdom plan which aims that none should perish. As Christ was and is "for the other," so must we be.

Objectives:

Course objectives:

3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
4. Evaluate cultural products (e.g., literature, television, movies, advertisements, print

media, music) in light of major theological, moral, and philosophical implications of this meta-narratives;

5. Exercise criticism with respect to one's own cultural context and discernment with respect to the context of others vis-a-vis major theological, moral, and philosophical implications of this meta-narrative;

Session objectives:

1. Students will begin to be able to articulate the Gospel call for Christians to function in a way that subverts/transforms "normal," human socio-political paradigms;

2. Students will begin to construct a more biblically based understanding of the political as progressively modeled throughout Scripture and especially as rooted in the inter-relationality exemplified by Christ's teachings.

Assigned Readings:

Due for today: Resident Aliens, chapters 5, 6, and 7

Due for next week: Christianity Rediscovered, first half.

Relevant Biblical texts: Gen 12:3, 50:19-20; Deut 14 vs. I Sam 8; Mi 4:3-4. Amos 2:1-3; Is 19:16-25, 65:20-23; Jer 29:4ff; Luke 17:11-19; Rom 13:1-12; Gal 3:23ff; Rev 13:7-10

Media: *This is What Democracy Looks Like*

Assignments due:

Paper on Resident Aliens.

Session 10: The Kingdom Life as Outreach

Lecturer: Dr. Mike Rynkiewicz

Dr. Chuck Gutenson

Description: Too easily in the contemporary church, we allow "outreach" to become primarily invitation of those outside the faith to "come" to us. In this session, we consider the notion of outreach as *outreach*. In addition, we discuss the nature of missions.

Relation to overall course: This session concentrates particularly upon the notion of "world" and relates the concept of *missio dei* to it.

Objectives:

Course Objectives:

3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;

4. Evaluate cultural products (e.g., literature, television, movies, advertisements, print media, music) in light of major theological, moral, and philosophical implications of this meta-narratives;

5. Exercise criticism with respect to one's own cultural context and discernment with respect to the context of others vis-a-vis major theological, moral, and philosophical implications of this meta-narrative;

6. Articulate the ecclesial and missional implications of this meta-narrative--specifically for one's own context and generally for our shared global context; and

7. Exhibit a heightened sense of commitment to serving the kingdom of God in mission in the world (the *missio dei*).

Session Objectives:

1. Students will be able to articulate a robust concept of "world."

2. Students will be able to articulate a robust concept of "mission."

3. Students will begin to distinguish between mission as "invitation" vs. mission as

“outreach.

Assigned Readings:

Due for today: Christianity Rediscovered, first half

Due for next week: Christianity Rediscovered, second half

Relevant Biblical texts: Gen 1:26-28 vs. Gen 11: 1-9; Gen 12; Jer 29; Matt 21:33-41; John 1:1-18

Media:

Assignments due:

Session 11: Salvation in the Wesleyan Tradition

Lecturer: Dr. Joel Green

Dr. Chuck Gutenson

Description: Modern conceptions of salvation are often one-sidedly individualistic--both as compared to a robust Wesleyan and Scriptural conceptions. This session takes on the question: What is salvation?

Relation to overall course: Today’s session, by emphasizing the concept of salvation, integrates many elements of the course. In particular, we shall examine the intimate relationship between salvation and the concepts of kingdom, church, and world.

Objectives:

Course objectives:

2. Identify the particular contribution of the Wesleyan tradition to our understanding of this meta-narrative;
3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;

Session objectives:

1. Students will be able to articulate a Wesleyan, biblical conception of salvation.
2. Students will begin to be able to articulate a robust sense of the relation between salvation and the church.

Relevant Biblical texts:

Media: O Brother, Where Art Thou?

Assignments due:

Paper on Border Crossings

Theological Reflections on Kingdom Projects due by 5 pm, submit electronically.

Session 12: Kingdom Living: Personal and Corporate

Lecturer: Gutenson

Description: Perhaps the most under “utilized” doctrine in the church today is the doctrine of the Trinity. We rarely plumb the depths of the implications of the trinitarian doctrine for the life of faith. This session examines this with focus also upon the concept of God’s holiness.

Relation to overall course: This session relates particularly to the concept of “church.”

Objectives:

Course objectives:

2. Identify the particular contribution of the Wesleyan tradition to our understanding of this meta-narrative;
3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;

Session objectives:

1. Students will be able to articulate a Wesleyan, biblical conception of salvation.
2. Students will begin to be able to articulate a robust sense of the relation between salvation and the church.

Assigned Readings:

Due for this today: Border Crossings, parts 1 and 2

Due for next week: Border Crossings, parts 3 and 4

Relevant Biblical texts: Ex 13:17 thru 15, 40:34-38; review Ezek 8-12 and Matt 21: 1-11; examine Scripture for passages that identify the roles of Father, Son, and Spirit.

Media:

Assignments due:

Session 13: Kingdom, Church, and World

Lecturer: Gutenson

Description: This session is intended to provide a summary and final integration of the primary topics of this course: kingdom, church, and world.

Relation to overall course: Summary and final closure.

Objectives: Summative

Assigned Readings:

Due for today: Border Crossings, parts 3 and 4

Due for next week: none

Relevant Biblical texts:

The whole thing!!

Media: Clip from *JFK*

Assignments:

Paper on Christianity Rediscovered

Hand out final essay, **due by 12/10**

Attachment 1--Rubric for Kingdom Project

For “A” level work, the write-up:

- +Deals in an exemplary fashion with the theological aspects of the project.
- +Demonstrates clear evidence of deep and substantive reflection.
- +Identifies clearly what makes this a *kingdom* project (as opposed to, say, a service project).
- +Is written with excellent concision and clarity.
- +Presents a concise and powerful conclusion.
- +Contains no grammatical errors or infelicitous constructions or misspellings.
- +Generalizes connections from the project to the life of faith.
- +Relates the life of the church as it exists in and for the world.

For “B” level work, the write-up:

- +Deals substantively with the theological aspects of the project.
- +Demonstrates clear evidence of substantive reflection.
- +Identifies satisfactorily what makes this a *kingdom* project (as opposed to, say, a service project).
- +Is written with concision and clarity, though shows some ambiguity.
- +Presents a substantive conclusion.
- +Contains few or no grammatical errors or infelicitous constructions or misspellings.
- +Attempts connections from the project to the life of faith.
- +Relates somewhat the life of the church as it exists in and for the world.

For “C” level work, the write-up:

- +Deals with the theological aspects of the project in a cursory fashion.
- +Demonstrates evidence of only minimal reflection.
- +Attempts to identify what makes this a *kingdom* project (as opposed to, say, a service project).
- +Is somewhat difficult to follow, lacking in clarity.
- +Attempts to present a meaningful conclusion.
- +Contains several grammatical errors or infelicitous constructions or misspellings.
- +Largely omits connecting the project with the life of faith.
- +Relates minimally the life of the church as it exists in and for the world.

For “D/F” level work, the write-up:

- +Fails to demonstrate serious engagement with the project, the theological implications, the connection with the life of faith, etc.
- +Is hard to follow, draws a weak conclusion, and has many errors.
- +Fails to identify the *kingdom* nature of the project.

Attachment 2--Rubric for Essay

For “A” level work, the essay:

- +Clearly and concisely states the thesis or question to be undertaken.
- +No grammatical errors or infelicitous constructions or misspellings.
- +Presents its argument in an exemplary fashion, particularly as regards concision and clarity.
- +Draws a powerful conclusion that clearly relates the argument to the thesis.
- +Contains minimal to no distractive material.
- +Demonstrates clear evidence of deep and substantive reflection.
- +Demonstrates exemplary research and use of sources.

For “B” level work, the essay:

- +Clearly states the thesis or question to be undertaken.
- +Contains few grammatical errors or infelicitous constructions or misspellings.
- +Presents its argument in a reasonably clear and concise fashion.
- +Draws a substantive conclusion that relates the argument to the thesis.
- +Contains minimal distractive material.
- +Demonstrates clear evidence of substantive reflection.
- +Demonstrates cautious and substantive research and use of sources.

For “C” level work, the essay:

- +Attempts to clearly state the thesis or question to be undertaken.
- +Contains frequent grammatical errors or infelicitous constructions or misspellings.
- +Presents its argument in a fashion that is hard to follow and exhibits too much “subjectivity” (i.e., becomes more of an opinion piece).
- +Attempts to conclude in a fashion that relates the argument to the thesis.
- +Contains significant distractive material.
- +Demonstrates little evidence of substantive reflection.
- +Demonstrates little evidence of substantive research

For “D/F” level work, the essay:

- +Largely fails to identify a thesis or question.
- +Contains many grammatical errors/ infelicitous constructions/misspellings.
- +Presents little to no argument, and is mostly an opinion piece.
- +Draws no meaningful conclusion.
- +Minimal or no evidence of substantive reflection or research.